

THE
A R T
O F

Lying and Rebelling,

Taught by the WHIGS,

In an Infamous Libel, entitled,
The Judgment of whole Kingdoms and Nations, &c.

• O R, A

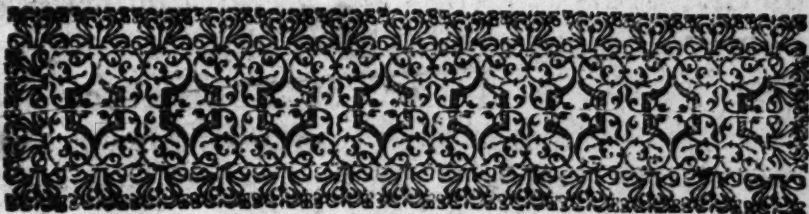
Detection of many notorious Falshoods and palpable Forgeries contain'd in that vile Pamphlet, the 8th Edition whereof is now publish'd and spread abroad to promote Treason, and revile Kingly Government.

L O N D O N,

Printed: And sold by J. MORPHEW,
near Stationers-Hall. 1713.

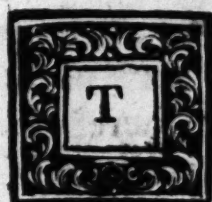
LIBRARY
MAY 28, 1913
SUBSCRIPTION FOR
ENGLISH HISTORICAL TRACTS





T H E
A R T
O F

Lying and Rebelling.



THE present Age is so fond of Scandal, and Multitudes of People have been so violently led away by the Spirit of Rebellion, and Principles tending to Anarchy, that the Publisher of this treasonable Libel against Kingly Government, call'd, *The Judgment of whole Kingdoms and Nations, concerning the Rights, Power, and Prerogative of Kings, and the Rights, Privileges, and Properties of the People, &c.* first set out under the Title of *Vox Populi*, had, it seems, Cause to boast, that above 8000 of the same Libels had been sold in less than seven Months. If

this Advertisement was given as an Instance of the great Approbation of his scurrilous Pamphlet, he would have little Cause to glory in the Multitude of Buyers, for allowing Numbers sold to be a Testimony of the real Worth of a Book or Paper, he must be forc'd to grant, which he will be loath to do, Dr. *Sacheverel's* Sermon, by the same Rule, to have been the best that has appear'd abroad, since doubtless an hundred Thousand of them were sold in as short a Time as he assigns for his eight Thousand. The Parallel I think no Man will deny to be just as to Numbers, the Comparison in any other Respect is not meant, and indeed nothing can equal the inveterate Vileness of that Republican Libel; but I am of Opinion, his Work may be more properly compar'd to the said Doctor's *Collections of Passages referr'd to in his Answer to the Articles of his Impeachment*; for as these are a Mass of blasphemous, irreligious, and heretical Positions, and of Abuses on the Church, Clergy, Queen, and Ministry, so is his a Medly of Treasons, Rebellions, Usurpations, and Anti-monarchial Principles, heap'd together, to justify the Villainies of all Ages and Nations; and of Absurdities and Forgeries, to authorize the most destructive Hellish Doctrines.

It is not intended to examine and expose all the malicious Falshood of this indigested Rhapsody of fanatical Nonsense, which would

would require a Volume, and be no better than *Hercules's* Labour in cleansing the *Augean* Stable, that is, removing of Dung, Dirt, and Mire, a Work fit for Scavengers and Night-Men, only some few of the most obvious Falsifications shall be here taken Notice of, by which the Reader may easily judge what Credit is to be given to the rest; and then, as that filthy Stable, said to have been 30 Years filling with Ordure, was wash'd out by the River *Alpheus*, we shall leave this Sink of Corruption, which has been gathering ever since the Foundation was laid for the bloody Rebellion in Forty one, being above 70 Years, to be purg'd by the no less powerful Element of Fire, to which it deserves to be committed by the Hands of that *Hercules*, worthy of such loathsome Labours, the common Hangman; to whose Care the Publisher, if he holds on as mad as he has hitherto been, may be recommended in a short Time.

Before the Title-Page to his, by himself, so much admir'd Work, he once gave us the following Advertisement. *Whereas John Baker, Book-seller, in Pater-Noster-Row, hath lately publish'd a scandalous Book, which he is asham'd to put his Name to, call'd, The Voice of the People, no Voice of God, which he calls an Answer to this Book. By F. A. D. D. This is to give Notice, that the aforesaid Book is not made by Dr. Francis Atterbury; and the putting in those Letters in the Title,*

Title, in order to make the People believe it was made by the Doctor, is a knavish Trick, and a Cheat upon the World, in order to make it sell the better : But that the World may see how this Jacobite, or absolute Passive Obedience Author, perverts the Scriptures, to maintain his slavish Doctrine, I have here set down his own Words, as they are in Page 8, viz. When the Children of Israel desir'd a King, Samuel the Prophet tells them, he shall take their Sons and Daughters, their Fields, Vineyards and Olive-Gardens, their Men and Women Servants, their Corn and their Cattel. Whereas Samuel told them, That he will take your Sons, &c. as may be seen in 1 Sam. viii. ver. 11. to the 17th. Let the World judge what Credit ought to be given to any Book which wrests the Scriptures so abominably. Several other Falsties are contain'd in the aforesaid Book, which, for want of Room, I omit.

We have here all that Publisher's poor Defence, and much poorer Charge upon his Adversary. First he gives Notice, that the said Book is not made, as he terms it, by *Dr. Francis Atterbury*; which taken in his own Words, is certainly true; for all Mankind is well satisfy'd that worthy Divine is better employ'd than in answering such inconsistent Libels; but this Man is to be taken by Contraries, and therefore denies the Doctor's writing of it, to insinuate, that it might be done by him, thereby to gain the Reputation

Reputation of being answer'd by so great a Pen ; and that this Fraud is justly apply'd to him, will appear by his following Falsifications, so that the knavish Trick and Cheat he speaks of, will fall back upon his own Head. Next he charges the *Jacobite*, or absolute Passive Obedience, Author, (so he stiles him) with perverting the Scriptures, because he has happen'd to write, *He shall take their Sons*, &c. instead of, *He will take*, &c. That Author, who, whatsoever he may be call'd by foul Mouths, has declar'd himself so passive as never to deserve the Name of a Rebel, freely owns the Mistake of that Monasyllable *shall* instead of *will*, which was either a Slip of the Pen, or an Oversight of the Printer, he will not contend whether, nor excuse his Neglect by rejecting it on another ; but he utterly abhors the malicious Insinuation of perverting the Scripture, which he holds in much greater Veneration than his Enthusiastick Accuser ; and no Man of common Sense and Humanity will believe that was design'd, which lay so obvious to every Reader to disprove, and could never be look'd upon as a Precept, notwithstanding the Word *shall*, which has been very often, tho' improperly, us'd for *will*, not only in common Discourse, but in Writing. However, this Fault is own'd, we shall see whether that Accuser will have the Honesty to acknowledge those visible Corruptions and Forgeries he shall be

be here convicted of, not of mistaking a Syllable, but of wilfully imposing direct positive Falshoods upon his Readers. As for what he says of several other Falsties contain'd in the said Boek, which he omits for want of Room, the World may see he is not so mealy-mouth'd as to spare any that provoke him, when he can have the least Handle to vent his Spleen, he would not have grudg'd one Leaf more to his Pamphlet, could he have had the Satisfaction of Railing.

To come now to the first of his Frauds, at pag. 5. after speaking of the Liberties of the People, he says, *Horn* tells us in his *Mirror*, Chap. 1. *That the Saxons having put an End to the Heptarchy, by Reason of the continual Wars that attended the reigning of so many Kings in so narrow a Compass of Land, they chose themselves one King to maintain and defend their Persons and Goods in Peace, by Rules of Law, and made him swear, that he should be obedient to suffer Right, as well as his People should be.* How falsely this Quotation is brought in, plainly appears, in that the Pamphlet all along endeavours to place the Sovereignty in the People; and in order to it, here says, *The Saxons chose themselves one King*, to insinuate, that the Multitude did it; whereas the Place quoted, is quite contrary, being literally thus: *Horn's Mirror*, Chap. 1. Sect. 2. *After that God brought down low the Nobility of the Britons, who*
us'd

us'd more Force than Right, he deliver'd the Realm to the most humble and simple of all the Countries adjoining ; that is to say, to the Saxons, who, from the Parts of Almaine, became Conquerors thereof ; of which Nation there were forty Sovereigns who were Companions. These Princes call'd this Land England, which before was call'd Great Britain, or Britannia Major. These Princes, after great Wars, Tribulations, and Troubles suffer'd for a long Time, chose themselves one King to reign over them, to govern God's People, and to maintain and defend their Persons and their Goods in Peace, by Rules of Law. And at the Beginning they made the King to swear, that he should maintain the Christian Faith with all his Power, and govern his People by Law, without having Regard to the Person of any one ; and that he should be obedient to suffer Right, as well as his other People should be. Here Horn tells us, there were forty Saxon Conquerors that were Sovereigns and Companions ; and these Princes chose one King to reign over them. What is this to the Election of the People ? They were all Sovereigns that chose the King ; and no Man questions, but that so many absolute Princes, to avoid the Calamities of continual Wars, might resign that their Sovereignty to one supream Head ; which makes nothing for the Authority of the Multitude, who were before

divided under the same Subjection to forty petty Kings, which they afterwards were to pay to one Monarch, without the least Mention. of asking their Advice or Consent ; which is a Demonstration, that those forty Rulers could not only govern, but even dispose of their Subjects as they pleased. If the Pamphleteer will not allow this to be wresting, perverting, and falsifying a Quotation, let him tell us what is. As to the Conclusion of the Quotation, which relates to the King's governing according to Law, and suffering Right, as well as his People, it is no more than a common Coronation-Oath, without any Addition of Compulsion from the People, in case of Failure on his Part, and therefore needs no more to be said to it. Yet is not this all ; for the true Words, as mention'd in the *Mirror*, as to the chusing of a King, are contradictory to all our Historians, who unanimously agree, that *Egbert* was the first *Saxon* that ever pretended to the Sovereignty over all *England*, which he did not attain to by Election, but by Conquest, having forcibly subdu'd the other *Saxon* Kings, as also the *Welsh* and *Cornish* Men, as may be seen in *Huntington*, *Malmesbury*, *Rand. Higden*, *Matth. of Westminster*, and all other ancient Historians, as well as in the modern, who have copy'd from them. Whence therefore *Horn* should take that Story of Election, does
not

not appear, or have we any Certainty whether ever he writ it ; for the Book we have now under his Name, was translated from the *French* during the Rebellion against King *Charles* the First, and by a Rebel, as he declares by these Words in his Preface, *In these distracted Times, wherein the fundamental Laws and Liberties of the Subject have been, by a malignant Party, so much oppos'd.* All Men know the loyal Party were then, by the Round-heads, call'd *Malignants* ; and therefore what he was who writes so, is manifest. He then goes on thus, *I have offer'd this Treatise, intituled, The Mirror of Justices ; I have translated the same out of the French Tongue, into English. In this Book many of those fundamental Laws, so much of late call'd upon, are to be found, (tho' I do not warrant all in this Book to be Law at this Day, many of the Laws being absolute, and alter'd by Acts of Parliaments, and common Usages.) It hath been some Difficulty for me to finish it : And altho' the Manuscript Copy be in the Original very imperfect, the French Impression, by misjoining of Words in many Places, without Sense, and false printed, &c.* First, he dares not warrant it to be all Law, and then the Original is imperfect, and the *French* Impression without Sense, and false printed ; so that this admir'd Book is left to every Man to judge whether it is Law, or not ; and with good

Reason, for had it been so originally, the Manuscript being imperfect, and the *French* Impression without Sense, the Translator had a fair Opportunity to give it what Turn he pleas'd, suitable to his own Principle ; and we know Men of that Kidney will not spare to falsify for their Advantage.

A second notorious voluntary Imposture, is in the said *Judgment* of Kingdoms and Nations, pag. 5 and 6. where his Words are these : *And as we know no King, but a King by Law ; so we are assur'd by Fortescue, Lib. 1. c. 8. and 3. c. 9. That he governs not his People by a regal and an absolute Power, but by a politick, i. e. by a limited legal Power.* It is not my Intention to shew the Absurdity of his *no King, but a King by Law*, nor his *Lib. 1. c. 8. and 3. c. 9.* when there is but one Book extant of *Fortescue*, but the Falshood of the Quotation ; for the Words of *Fortescue*, c. 9. are, *He (that is, the King) governeth his People by Power, not only Royal, but also politique.* Here the Fraud is obvious to all Men : The Forger says, *The King governs not his People by a Regal Power, but by a politick*, which is exclusive of the Regal ; whereas the Author tells us, *he governs by Power not only Royal, but also politick* ; which is copulative, both the Powers united. And indeed this is no more than every Man knows, viz. That the

the Kings of *England* do, or should govern according to the Oath they take at their Coronation. Now, as a farther Instance that *Fortescue* no where makes that exclusive Distinction, he again, c. 13. says thus: *For thus the Kingdom of England, out of Brute's Retinue of Trojans, which he brought out of the Coasts of Italy and Greece, first grew to a politique and regal Dominion. Thus also Scotland, which some Time was subject to England, as a Duke-dome thereof, was advanc'd to a politique and Royal Kingdom. Many other Kingdoms also had thus their first Beginning not only of regal, but also of politique Government.* Observe in how few Lines the regal and politick Government is three times join'd together, to demonstrate there is not the least Shaddow to ground an Excuse for so vile a Forgery as the Quotation. One Word concerning *Fortescue* himself, as well as was above said in Relation to *Horn*. Those who take these Authors upon the common Vogue, without farther weighing their Merits, will think it a mighty Presumption to attempt calling their Reputation in Question; but Truth will always prevail, when made known. Of *Horn* enough has been said; *Fortescue* calls himself Chancellor to King *Henry* the Sixth, and writ a Book against the Title of the House of *York* to the Crown; which he afterwards retracted, or answer'd himself,

in

in his Declaration touching the Title of the Crown: And thus he appears to have been a Man of no Principle, who, like many Scribblers of this Time, could write for and against every Thing that was uppermost, to serve a Turn, and promote his own Interest. By this any impartial Man will see what Credit can be given to one that prevaricates in so visible a Point, as the Right between the two great Houses of *Lancaster* and *York*. Besides, he tells us, that *England* first grew to a politick and regal Dominion out of *Brute's* Retinue of *Trojans*, which he brought out of the Coasts of *Italy* and *Greece*. The Fable of *Brute* and his *Trojans* has been long exploded by all Men of Learning, and knowing in Antiquity; and *Fortescue* raising his Structure of Government on such a sandy Foundation, it must of Necessity sink, and come to nothing. But what we here insist upon, is, that *Fortescue* is wrong'd in the Quotation, and that has been sufficiently made out, being the second Falshood in the pretended Judgment of Kingdoms and Nations.

Pag. 10. that Republican Writer says, *All that know any Thing of Great Britain, know that the Government of it is a mix'd limited Monarchy.* If this be not a flat Contradiction, what is? The Word Monarchy imports the Rule or Government of a single Person; and where the Government

vernment is not vested in a single Person, there cannot possibly be any Monarchy; but an Aristocracy, or a Democracy, or an Orligarchy, or what this Man tends to, an Anarchy. He will therefore do well to shew us how to make this Mixture of one single Person, or of a Monarch; or how to make a Monarch or single Person a Multitude, that is, a King and People. This Inconsistency is as good as a positive Forgery, being no less an Imposition upon those who do not look into it, a Composition of one Simple, or a Simple compounded from Millions. A King who is supreme Head and Governor of his People, and a People who are supreme over him; so that here are two Sovereignities, each above and superior to the other; an inextricable Riddle, or rather a most absurd Piece of Nonsense.

P. 15. *All that do assert unconditional Obedience, do assert, that Kings derive their Authority from God alone. I deny that there ever was any King in the World that deriv'd his Authority from God alone.* Here the Author acts the Parson, who undertaking to confute *Bellarmino*, did it by saying, *Bellarmino*, thou lyest. But this Man gives the Lye to the Word of God, who positively says, Prov. viii. 15. *By me Kings reign, and ver. 16. By me Princes rule, &c. And Dan. iv. 17. The most High ruleth in the Kingdom of Men, and giveth it to whomsoever*

soever be will. Again, 1 Sam. xv. 17. Samuel says to Saul, *The Lord anointed thee King over Israel.* And 2 Sam. 12. 7, 8. Nathan said to David, *I anointed thee King over Israel, &c. and gave thee the House of Israel and of Judah.* And 1 Kings xiv. 7, 8. Abijah bids Jeroboam's Wife tell Jeroboam, *Thus saith the Lord God of Israel, Forasmuch as I exalted thee from among the People, and made thee Prince over my People Israel; and rent the Kingdom away from the House of David, and gave it to thee, &c.* And Deut. 5. 18. That Prophet says to Belshazzar, *O thou King, the most high God gave Nebuchadnezzar, thy Father, a Kingdom, and Majesty, and Glory, and Honour, &c.* I pass by a Multitude of other positive Texts to this Purpose, they being obvious to all Men, and these sufficing to convince the World of that Writer's Impudence, in opposing his Negative, *I deny*, against so many undeniable Scripture Proofs, not to mention the Opinions of infinite Divines and Lawyers of unquestion'd Reputation, which might be brought against him; and therefore this I think may be look'd upon as one of his Frauds, and no less than perverting of Holy Writ.

Pag. 18. Cæsar and Tacitus inform us, *that the ancient Britains and Saxons had no Monarchs; and that our Ancestors had their Councils and Magistrates, as well here*

as

as in Germany ; that as soon as the Saxons came into this Country, they had their Micklegemots, which were general Assemblies, &c. I cannot imagine where he found in those two Authors, that the Britains and Saxons had no Monarchs, since he forbears referring us to the Place, and all ancient Historians declare the contrary. That they had Councils and Magistrates, is not to be question'd, it being impossible for the most absolute Monarchy to subsist without ; so that we have only his Word against the Being of Monarchs, and he tells us nothing in affirming there were Councils and Magistrates. But then for *Cæsar* and *Tacitus* to tell us, that as soon as the Saxons came into this Country, they had Micklegemots, which were general Assemblies, &c. for those two Romans to tell us that Piece of History, as this *Vox Populi* Writer would have us believe, is another of his ridiculous Insinuations, or rather impudent Forgeries ; for all Mankind that understands the least of Chronology, knows, that *Julius Cæsar* was murder'd by such Men as our Pamphleteer, many Years before the Birth of CHRIST ; and as for *Tacitus*, it is certain, he liv'd and dy'd within the 2d Century. Then the first coming of the Saxons into this Country was in the Year 449, or very near about it, as all Historians agree ; so that if *Cæsar* and *Tacitus* had ever writ concerning them, it must of

C

Necessity

Necessity have been by Way of Prophecy, the latest of them being dead above 250 Years before the Arrival of those People in this Island, and the other much longer; and yet has this Scribler the Face to impose upon the Ignorant so far, as to quote them both to testify to what happen'd so long after they had ceas'd to be. But what is it harden'd Wretches will not do to support a wicked Cause? If they cannot prevail on Heaven, they will not spare to rake up Hell.

P. 19. *This Power of conferring the Sovereignty, was likewise exercis'd in France by the People, who made Meroveus King, passing by the two Grand-children of Pharamond, Sons to Clodion, and excluded his Race, and gave the Crown to Pepin, who depos'd Lewis le Debonaire, and Charles le Gros, who made five Kings that were either Bastards, or Strangers, between him and Charles le Simple, who rejected his Race, and advanc'd Hugh Capet, who made Henry the first King, before Robert his elder Brother, and continu'd the Crown in the Race of Henry for ten Generations, whilst the Descendants of Robert were only Dukes of Burgundy. The like hath been done in Castile and Arragon, by frequently preferring the younger before the elder Brother; the Descendants of Females, before those of the Male Line in the same Degree; the more remote in Blood, before the nearest, and sometimes*
Bastards

*Bastards before the legitimate Issue. The same has been done in England, before and since the Conquest, as doth appear by many following Examples. The Ignorant, who read this Rhapsody of Lyes, conclude the Author of it a mighty read Man in all History, and take all he says for infallible; but he has either transcrib'd this from some Pamphleteer, who knew as little as himself, or wilfully attempted to impose upon his Readers; for the best ancient French Historians, as Gregory of Tours, and Aimon the Monk, do not take Notice that Clodion had any Children, or that any Person ever stood in Competition against him for the Crown; and tho' some modern Authors have spoke to that Purpose, it has been always dubiously, and therefore ought not to be urg'd as a certain Precedent for Imitation. Pepin, it is true, was plac'd in the Throne, and Childerick cast down, not because it was just so to do, but because the Merovingian Race was become so effeminate as not to be able to support it self; and many great Commanders have usurp'd Crowns from weak Princes, which is no more Justification of the Action, than is Power of a Robbery because Force prevails; which is sufficiently express'd by Dupleix, in his History of France, speaking of this very Instance, where he says, *Who justify this Revolution by the Pope's Authority, were ignorant and barbarous;* and those who autho-*

rize it by the States or Parliament, are guilty of High Treason; for as much as the King of France holds of none but God and his Sword, and no Person in this World has any Authority over him, or his Kingdom. Lewis le Debonaire was long perplex'd by his own rebellious Sons, and no less by wicked Clergy; and yet, after Imprisonment and other Indignities from those Wretches, he dy'd possess'd of the Throne. In short, to trace every Falshood of this Nature would swell to too great a Bulk, in regard that they are so numerous, and the State of France at that Time full of Confusion. But the audacious Assertion about the same being done in Castile and Aragon, and frequently, without any Regard, must make such as know no better believe those Kingdoms were never Hereditary, or their Monarchs no better than Lord Mayors chosen every Year; wherein the Writer has entirely cast off all Regard to Truth or Shame; but we shall lay open his Forgeries, when we come to the Instances he gives of Spain.

His next Authority he fetches from the other World, and quotes the Dead, perhaps he found it in *Tom Brown's* Letters from them, or in *Lucian's* Dialogues, unless he held a Correspondence there himself. In the same, P. 19. he says, *Monsieur Mezeray, a great Historian, gives this Account of the Manners of the ancient Germans, there were, &c.* I pass by the Account of their Manners,

Manners, as nothing to our Purpose, whether true or not ; but after *Mezeray's* Account of those People, the Pamphleteer goes on in these Words. *The aforesaid Monsieur*, (that is *Mezeray*, for no other has been mention'd) *in the Beginning of King William's Reign, discoursing with a Person of Quality about the Difference of the Government in France and England, he broke out into this Expression, O Fortunatos nimium bona si sua norint Angligenas ! We had once*, said he, *in France the same Happiness, and the same Privileges which you have ; our Laws were made by Representatives of our own chusing ; our Money was not taken from us, but by our own Consent ; our Kings were subject to the Rules of Law and Reason ; but now, alas ! we are miserable, and all is lost. Think nothing, Sir, too dear to maintain these precious Advantages ; and if ever there be Occasion, venture your Life, your Estate, and all you have, rather than submit to the Condition to which you see us reduc'd. Had this Vox Populi Man put this fine Speech into the Mouth of one of the French Prophets, or any of the Camisards, it might have pass'd without Contradiction, the Spirit of Rebellion having always possess'd them ; but to charge it upon poor Mezeray several Years after he was dead, and for ever subjected to such Government as God had allotted him in the other World, is a villainous Slander upon a Man in his*
Grave,

rise it by the States or Parliament, are guilty of High Treason; for as much as the King of France holds of none but God and his Sword, and no Person in this World has any Authority over him, or his Kingdom. Lewis le Debonaire was long perplex'd by his own rebellious Sons, and no less by wicked Clergy; and yet, after Imprisonment and other Indignities from those Wretches, he dy'd possess'd of the Throne. In short, to trace every Falshood of this Nature would swell to too great a Bulk, in regard that they are so numerous, and the State of *France* at that Time full of Confusion. But the audacious Assertion about the same being done in *Castile* and *Aragon*, and frequently, without any Regard, must make such as know no better believe those Kingdoms were never Hereditary, or their Monarchs no better than Lord Mayors, chosen every Year; wherein the Writer has entirely cast off all Regard to Truth or Shame; but we shall lay open his Forgeries, when we come to the Instances he gives of *Spain*.

His next Authority he fetches from the other World, and quotes the Dead, perhaps he found it in *Tom Brown's* Letters from them, or in *Lucian's* Dialogues, unless he held a Correspondence there himself. In the same, P. 19. he says, *Monsieur Mezeray, a great Historian, gives this Account of the Manners of the ancient Germans, there were, &c.* I pass by the Account of their
Manners,

Manners, as nothing to our Purpose, whether true or not ; but after *Mezeray's* Account of those People, the Pamphleteer goes on in these Words. *The aforesaid Monsieur*, (that is *Mezeray*, for no other has been mention'd) *in the Beginning of King William's Reign, discoursing with a Person of Quality about the Difference of the Government in France and England, he broke out into this Expression, O Fortunatos nimium bona si sua norint Angligenas ! We had once, said he, in France the same Happiness, and the same Privileges which you have ; our Laws were made by Representatives of our own chusing ; our Money was not taken from us, but by our own Consent ; our Kings were subject to the Rules of Law and Reason ; but now, alas ! we are miserable, and all is lost. Think nothing, Sir, too dear to maintain these precious Advantages ; and if ever there be Occasion, venture your Life, your Estate, and all you have, rather than submit to the Condition to which you see us reduc'd. Had this Vox Populi Man put this fine Speech into the Mouth of one of the French Prophets, or any of the Camifards, it might have pass'd without Contradiction, the Spirit of Rebellion having always possess'd them ; but to charge it upon poor Mezeray several Years after he was dead, and for ever subjected to such Government as God had allotted him in the other World, is a villainous Slander upon a Man in his*
Grave,

Grave; and shews that this Writer will rake Hell it self for Testimonies to support his Cause ; and that indeed is the fittest Place, where the first Rebels the Devils rule. Now, to return to the Point, it is well known that the Revolution happen'd in *England*, in the Year 1688, and the Beginning of King *William's* Reign was the very latter End of that Year, and Beginning of 1689; and it is no less certain, that *Meze-ray* dy'd at *Paris* in *July* 1683; so that whether he rose again five or six Years after to make this Speech to a Person of Quality, or whether the Person of Quality met him in the *Elysian* Fields, is the Question that ought to be answer'd and substantially made out, or else all Mankind must look upon the Broacher of such a Fiction, as one lost to all Sense of Sincerity or Modesty. This is the Liberty of the Saints to slander the Dead, by calling them to justify their Falshoods, and to lye without Measure for promoting of their own Interest, because it gains the Multitude, who have not Sense or Knowledge to distinguish betwixt Right and Wrong; else how could this Man boast of having sold 8000 of his vile Pamphlets, were they not distributed among such as could not see into the Cheat.

Having undertaken only to shew some of this Person's wilful Impositions, and not all, as being too many, nor to disprove his malicious Insinuations, and shew the Wretchedness

edness of his Arguments, I must pass over very much of his Rhapsody without any Remark, but once for all tell him, that the Usurpations he mentions in *England* make no Proof of Right; that his Quotations out of *Florence of Worcester*, *Simon of Durham*, and *R. Hoveden*, at p. 24, are only the Substance of Coronation-Oaths; and that when he quotes Authors, he ought to inform his Readers in what Part of them to find the Words he makes use of, unless he does it to confound them, that they may never be able to discover the Fraud; for in the aforesaid Page 24, not to mention many other Instances of the like Nature, he brings *M. Paris* speaking of the Original Compact, without referring to the Page, and that Author is too bulky to find it out at first Sight. But let us proceed.

P. 33. *In Spain, Rotherick and Alphonso were depriv'd for their evil Government. Bernard, the Son of Charlemaine of France, was rejected, because they would not be govern'd by a French-man. Alphonso the 3d, surnam'd, The Great, a brave Prince, yet at last fell into Tyranny, was twice depos'd, Puff. p. 29, 30. Favila, King of Castile, a cruel Tyrant, was depos'd by the Castilians, who abjur'd him, and set up Magi, like that of the Persians, to govern them. Alphonso the 4th, being judg'd unfit to govern, was oblig'd to surrender the Kingdom to his Brother Ramicus. Ordonius usurp'd the Crown,*

Crown, and banishing Santius Craſius, the People roſe to reſtore their good King, and pull'd down Ordonius, and ſet up Santius the ſecond Time. Blanch, Wife of Lewis the 18th of France, was put by, and the younger Siſter Beringaria ſet up in her ſtead. Alphonſo the 10th was depos'd, and Flavio Suintila was depriv'd for his evil Government, together with all his Poſterity, and Siſſinando choſen in his room. Peter, ſurnam'd The Cruel, was twice dethron'd. — Henry the 4th, call'd The Scandal of Spain, who being incapable of getting Children, hir'd another Man to lye with his Queen, and declar'd the Daughter ſo begotten Heir apparent, for which the Nobility enter'd into Association, depos'd him, and gave the Crown to Alphonſo the 11th. King Ferdinand, and his Daughter marry'd to the King of Caſtile, and her Unkle, by the Father's Side, were rejected, and the Crown given to John, a Knight of Calatrava, and Baſtard to an Unkle of Ferdinand their King. This is the Paragraph literally tranſcrib'd, bating ſome few Lines relating to King Peter omitted for Brevity-ſake; and I have done it ſo exactly, to ſhew the Reader that Author's Blunders and Nonſenſe, as well as his Forgeries. To begin with the laſt, he ſays, Rotherick and Alphonſo were depriv'd for their evil Government. As for Rotherick, or Roderick, there never was but one of the Name King of Spain,

Spain, and he defeated by the *Moors*, who had invaded his Kingdom, and then conquer'd it all to the Mountains in the *Northern* Parts, after an immense Slaughter of the *Spaniards*, in Defence of their King and Country; so that Deprivation here pretended, was by the Force of a barbarous foreign Enemy, not by the Rebellion of his own Subjects, as this Falsifier would insinuate. The *Alphonso* he mentions next, we know not where to find, there being no less than thirteen of that Name among the *Spanish* Kings, and therefore which of them he means, is not easy to guess; but it is not his Business to be too plain, but rather to confound all, as he does in this Place; we shall therefore pass by this, 'till we come to those *Alphonso's* he distinguishes. But first he tells us, *Bernard*, the Son of *Charlemaine* of *France*, was rejected, because they would not be govern'd by a *French-man*. What can be more absurd than this Story? For first, according to all *French* Historians, *Charlemaine* had no Son call'd *Bernard*; and if he pretends to mean *Bernard*, Grandson to *Charlemaine*, he was King of *Italy*, and never so much as propos'd or thought of for *Spain*. Besides, had there been any such Man, he could have no Pretence to the Crown of *Spain*, *Charlemaine* being King of *France*, and having no Right to *Spain*, where *Alonso the Chast* then reign'd, and leaving no Issue of his own, was succeeded

by *Ramiro*, his Cousin-German, and next Heir. It is also urg'd, that *Alphonso* the 3d, surnam'd *The Great*, a brave Prince, yet at last fell into Tyranny, and was twice depos'd. Here is a Fable again, if we may believe the *Spanish* Historians, rather than this Romancer; for first King *Alonso* is never charg'd with any Act of Tyranny, which destroys the Pretence; and, in the next Place, was never depos'd; but at his first ascending the Throne, was forc'd, for a short Time, to retire into the Province of *Alaba*, Part of his own Dominions being unprovided to oppose the Rebel *Fruela*, who usurp'd the Title of King of *Galicia*, and was soon put to Death by the People of *Oviedo*, in Defence of their lawful King; which shews they never thought of deposing him. The second Time, his Son *Don Garcia*, at the Instigation of his Mother, rais'd a Rebellion, but was taken, and kept Prisoner; by which it appears, that the People are not chargeable in general with that Crime; for *Garcia* was supported by *Nuno Hernandez*, Earl of *Castile*, his Father-in-Law, which Earls then pretended to be absolute Princes, and the said Earl still prosecuted the War. After the Imprisonment of *Don Garcia*, the King, weary of War, and to avoid Blood-shed, voluntarily resign'd the Crown, without being necessitated or compell'd to it by any Disloyalty of his Subjects. Of King *Alphonso* the 4th,
we

we do not find any Force upon him to oblige his Surrender of the Crown; but that having been an unactive Prince, and unfit for the Fatigues then attending the Throne of *Leon*, perpetually infested by the *Moors*, he of his own free Will surrender'd it to his Brother *Don Ramiro*, retiring himself to live peaceably in a Monastery. Next he says, *Ordonius* usurp'd the Crown, and banishing *Santius Crassius*, I suppose he means *Sanctius Crassus*, or *Sancho the Gross*, the People rose to restore their good King. Thus we see an Usurper thrust himself into the Throne, and the People vindicated the Right of their lawful King, which this Prevaricator, without any Consideration, brings as an Instance of deposing rightful Kings; so blind is Malice. It would be hard, that among so much Falshood, there should not happen to be one Word of Truth; *Blanch*, as he says, was elder Sister to *Berengaria*, and the younger unjustly preferr'd before her in the Succession. For *Sancho*, Son to King *Alphonso* the 10th, rais'd a mighty Rebellion against him, and was follow'd by many like himself; yet *Alonso* had loyal Subjects enough to retain a considerable Part of his Dominions whilst he liv'd. It would be endless to disprove all the Fictions in this Paper, whose only Aim is to lay all the blackest Slanders upon Monarchy, and make every Rebellion an Instance of Right, with so

many Absurdities intermix'd, as must nauseate any ordinary Capacity, which the Author values not, as only writing for the unthinking Rabble, to set them up against all Superiors, and, by that Means, become a Ring-leader to Confusion and Anarchy. What can be a greater Demonstration of this Writer's profound Ignorance in History, or Audaciousness in Forgery, than the several Instances above shewn? And yet I cannot forbear adding one more concerning *Spain*, where he tells us, *Favila, King of Castile, a cruel Tyrant, was depos'd by the Castilians, who abjur'd him, and set up Magi, like that of the Persians, to govern them.* It would be hard to crowd more Falshood and Nonsense into so few Words. I suppose he had heard of the *Persian Magi*, and knew not what they were, and therefore, at a Venture, claps them down with a singular Number, *like that of the Persians*; but let that pass. *Favila*, in the first Place, was never King of *Castile*, as not having a Foot of Land there, but only of *Oviedo* or *Asturias*. Secondly, no *Spanish* Author ever call'd him a Tyrant, all they charge him with, being, that he wholly addic'ted himself to Pleasure, and shunn'd the Toils of War, in which his little Dominions were then engag'd against the *Moors*. Thirdly, The *Castilians* could not depose, or abjure him, since he did not reign over any of them. Fourthly, There never was any Government

Government in *Spain* like that of the *Magi* in *Persia*, nor any but Monarchy; for that Nation never degenerated into any Republican Form. And lastly, *Favila*, all Historians agree, was kill'd by a Bear as he was hunting, without any Attempt ever made by his Subjects to depose, or so much as rebel against him.

It will be needless to rake any longer among so much Filth; more Falshood was never put together in so small a Pamphlet, as may appear by this small Specimen, which has not run through one half of that virulent Piece, nor observ'd half the Forgery there in that Part. One single Fraud is sufficient to blemish a Man's Reputation; this Author is made up of nothing but Deceit, scarce a Paragraph in him is clear from perverting the Truth, or making some malicious Insinuation. Would Mankind but give themselves the Trouble of enquiring into the Truth of Facts, as represented to them by factious Writers, they would not be so easily seduc'd, and infected with pernicious Notions. Every Man has not Leisure nor Opportunity to turn to so many Books, as a designing Writer can quote; but most Men might be inform'd, in some Measure, by others, who are able to satisfy their reasonable Curiosity. The mischievous Pamphlet here spoken of, is certainly calculated for the meaner Sort, who never read above a Six-penny Paper,

Paper, and conclude that all they see in Print, is infallibly true. That such ignorant Persons should be deluded, is no Wonder; but to see others of a higher Sphere, who might easily undeceive themselves, wilfully deluded by such wretched Works, is really amazing.

It has been sufficiently made out, that most of the Facts on which this pretended *Judgment of Kingdoms and Nations* is founded, are false; whence any thinking Man may conclude, that no Credit ought to be given to any Part of it; and yet were every one of those Facts literally true, they would no more support the Author's Design of justifying Rebellion and Treason, than a History of all the Murders committed since *Cain* slew his Brother, would be a Vindication of the horrid Sin of Murder. All the World is satisfy'd, there has been a Succession of Rebellions in all Parts ever since *Lucifer* rais'd the first Rebellion in Heaven; he it was that set the first Example, which indeed is an Instance of great Antiquity; but whether fit to be urg'd in Defence of the like Practices, I leave to his Followers to determine.

All the true Facts this Advocate for Rebellion has urg'd, are no other than successful Rebellions; and since he took the Pains to rake into Antiquity and foreign Parts for Instances, he might have given us a fresher, and at Home, and put us in Mind of his Predecessors

Predecessors murdering King *Charles the First*, under the Name of Justice; how formally they try'd and condemn'd him, and how many Years they went on with that villainous Pageantry. He might have entitl'd that the Judgment of a Nation, as well as many others he alledges, since it was done bare-fac'd in the Sight of the World, and never sincerely disavow'd by any of the Actors, or those who have since imbib'd their Principles. It is evident, that Writer did not omit mentioning that horrid Treason as a President, out of any Dislike to it, but for Fear of Punishment, since he had the Impudence to lay the Imputation of Illegitimacy on the whole Royal Family of the *Stuarts*, and to affirm they had no other Right to the Crown, than what had been given them by Act of Parliament; which he did in the first Editions of his Libel, and afterwards left it out to save a Prosecution. That Scandal which he borrow'd from his Brother in rebellious Principles, *Buchanan*, has been sufficiently refuted by a small Pamphlet, call'd, *The Royal Family of the Stuarts, vindicated from the false Imputation of Illegitimacy, &c.* Printed in the Year 1711.

To return to the Libel, entitl'd, *The Judgment of Kingdoms and Nations, &c.* the Author might more properly have call'd it, *A Collection, or a Vindication of all Rebellions and Treasons, from the Beginning of the*

the World, to this present Time ; for indeed he has omitted few of those that prov'd successful ; and least the Number should seem too small, has invented as many as he thought fit, to make up the Defect, as has been demonstrated in many of those he urges, and might be done in many more, were it not tedious to trace him through all his Forgery. He has not indeed had the Face to justify the Stabbing of Princes, which there is no Doubt but he well enough approves of, tho' he dares not yet own it in Print ; and he and his Brethren may as well allow *Ravilliac* a Place in their Martyrology, as *Hugh Peters*, and the rest of the *English* Regicides, whom they have solemnly canoniz'd and enroll'd among their Saip̄ts.

Let us in the next Place look upon what this Champion of Rebellion alledges out of Scripture towards asserting the Right of the People to appoint their Kings, and taking it out of the Hands of God. Pag. 39. he says, *Deut. xvi. 18, 19. The Children of Israel are commanded to make Judges and Offices throughout their Tribes.* This is nothing to the Purpose ; for in *England* the People are allow'd in all Communities to chuse their Officers. But then immediately follows, *Deut. xvii. 14, 15. When thou art come into the Land, &c. and shalt say, I will set a King over me, like as all the Nations that are about me : Thou shalt*
in

in any wise set him a King over thee, whom the Lord thy God shall chuse. One from amongst thy Brethren shalt thou set over thee; thou may'st not set a Stranger over thee.

This is his whole Quotation, that he may not pretend to be wrong'd, if one Word were left out; and thence concludes, *So God did only reserve to himself the Nomination of their King*: And hence every rational Man must conclude, that he does not understand what he reads, or will not allow his Reader the Liberty of Understanding. For what can be more positive and plain against his Position? The Text says, *Thou shalt in any wise set him a King over thee, whom the Lord thy God shall chuse.* Nothing could be said more binding, *The Lord God shall chuse*, not the People. This is no bare Nomination, as when two or more are in Nomination for an Employment, and the Electors left to chuse which they please; but the People are oblig'd to accept of him whom God shall chuse. The Words *in any wise* are compulsive, they take off all Liberty of excepting against him. He is chosen by God, and they must submit; and yet this blind Assertor of Liberty would have all the World as blind as himself, and rather to take his Word, than believe the Scripture, affirming, *they were left to their own free Will, whether they would approve of him or not*, tho' the

E

Words

Words are as plain as could well be writ to the contrary.

To confirm his wilful Error, the same Writer tells us, that *upon the Death of Saul, David was set up by the Appointment of Almighty God.* These are his own Words; he declares it was by the Appointment of God, in order to deny it. What can be more absurd? If God appointed it, who but the worst of Rebels could dare to oppose it? But it is a true Saying, *That Lyars ought to have good Memories.* However, he urges, that notwithstanding God's Appointment, only the Tribe of *Judah* follow'd *David*, and eleven Tribes follow'd *Isbbosbeth*, whom yet he did not call Rebels. That was the Effect of his Goodness, for he was a Man after God's own Heart, and indeed too mild to govern such a perverse Generation. But he urges, that God did not send any Judgment upon them for not accepting of *David* as King. Were the divine Judgments always at Hand when Men sin, the World would have perish'd long ago. *England* he knows rebell'd, and murder'd King *Charles I.* and persisted in the Rebellion; yet God with-held his Hand, he certainly infers from thence, that it was no Rebellion. The 5th Chapter of the 2d Book of *Samuel*, tells us, that *David* made a League with the *Israelites* before the Lord in *Hebron*. This our *Vox Populi* Man calls their making a Compact

pact with him for the Performance of such Conditions, which they thought necessary for securing of their Liberties; but upon what Grounds, no Man can find. It is plain there was no other Compact, than the usual Ceremony of a Coronation-Oath; for if he would deduce any other Inference, he ought to shew some one Copy of that People's Franchises. If he will urge the falling off of the ten Tribes under *Jeroboam*, that was the immediate Command of God; he who gave *David* the twelve Tribes, took ten of them from his Grandson; and yet those Tribes leaving their King, forsook their God, and Idolatry was the Consequence of their Separation. God punish'd the Sins of *Solomon* in his Son; and the wicked Inclination of the *Israelites* to oppose their Sovereigns, was chastiz'd by permitting them to adore false Gods.

Since we are enter'd upon Scripture Testimonies, I cannot but look back to pag. 15. of *The Judgment of Kingdoms and Nations*. One Part of it has been sufficiently answer'd before; but it is fit here to observe, that the Author of that Pamphlet there informs us, *That Saul the first King of Israel had never reign'd, but the People desir'd a King, even against the Will of God*. Nothing could have been better urg'd against the Author's Republican Notions. God himself was that People's King;

but they would not have him to reign over them, they would have a King like the other Nations; which was their first Act of Rebellion, and against the Almighty himself: Yet they did not chuse that King; God appointed him; and they had no other Choice left. However, our Zealot Writer goes on, and acquaints us, that *tho' he (Saul) was proclaim'd King at Mizpah, yet after that he liv'd a private Life, and look'd after his Father's Cattel, 'till he was created so the second Time by the People at Gilgal.* This is to insinuate, that notwithstanding his being chosen by God, and proclaim'd, as he owns at *Mizpah*, he could not still be a King, 'till the People had chosen him over again. How blind is Prejudice? This Man might have observ'd, that when *Saul* was first presented to the People as King at *Mizpah*, as in 1 *Sam.* Chap. x. the last Verse of the same Chapter adds, *But the Children of Belial said, How shall this Man save us? And they despis'd him, and brought him no Presents; but he held his Peace.* It is manifest then, that he was a King, and that all good Men honour'd him as such, and presented him, for only the Children of *Belial* despis'd, and brought him no Presents. What can he be, who takes their Parts, but one of the same Race? Now, to shew that *Saul* was not only a King, but acted as the most absolute Monarch, we see in the very next Chapter

Chapter of the same Book of *Samuel*, that when *Nabash*, the *Ammonite*, requir'd Subjection of the *Israelites* upon no more reasonable Terms, than putting out their right Eyes, *Saul*, without consulting the People, took upon him to make War on that cruel Prince, *And he took a Toke of Oxen, and hew'd them in Pieces, and sent them throughout all the Coasts of Israel, by the Hands of Messengers, saying, Whosoever cometh not forth after Saul, and after Samuel, so shall it be done unto his Oxen.* What could be more arbitrary? And this was before the Meeting at *Gilgal*, yet all the People obeyed, *and they came out with one Consent.* Then certainly *Saul* was look'd upon and own'd as King, before he was, as the Pamphlet calls it, created at *Gilgal*. Our Libertine Author would never have submitted to such a Command; he would certainly, like the other Children of *Belial* above-mention'd, have despis'd *Saul*, and incens'd the People against him; have call'd him a Tyrant, and an arbitrary intolerable Ruler, for threatening to hew their Oxen in Pieces, and assuming to himself a Power of compelling the People to go to War, without an Act of Parliament, or so much as consulting his sovereign Lords, the Mob. The *Israelites* were then in a better Humour, they not only obey'd their King without muttering, but after the Defeat of the *Ammonites*, said unto *Samuel, Who is*
be

he that said, shall Saul reign over us? Bring the Men, that we may put them to Death. And Saul said, There shall not a Man be put to Death this Day. The People were satisfy'd, they were Traitors and Rebels, who had presum'd to question Saul's Regal Authority, before the pretended Creation at Gilgal, and as such would have put them to Death. Saul again exerts his Prerogative in pardoning them, and says, There shall not a Man be put to Death this Day. He does not sue to the Multitude to spare the Lives of those Criminals, but like a Monarch says, They shall not dye.

Thus much may suffice to expose the Corruptions, Forgeries, and Falsifications of that treasonable Libel, call'd, *The Judgment of whole Kingdoms and Nations, &c.* By this little, any Man may judge of the rest; if there are so many Falshoods and Absurdities in so few Pages as are here quoted, it is easy to guess what a Mass of Fraud and Contradictions is contain'd in all the others. The Scripture tells us, that *Rebellion is as the Sin of Witchcraft*; it infatuates Men, so that they know not what they do or say; their Malice prevails above their Reason, and they have only so much Sense left, as to know the ignorant Multitude is easily led away, by the plausible Names of Religion, Liberty, and Property, tho' never so wrong a Use be made of

of them by those who are themselves the greatest Atheists, Oppressors, and Usurpers of other Men's Rights ; for such are all Promoters and Encouragers of rising up in Arms against their Monarchs. If the Author of that foul Pamphlet shall not think what has been here said sufficient to prove him guilty of all that has been laid to his Charge, the World must certainly conclude him void of all Shame, and consequently scarce worthy to be farther taken Notice of. To conclude, if he desires to shew his Talent, he may resolve the following Queries.

1. Whether there be in Reality any such Thing as Treason and Rebellion, or whether they are only imaginary Things, and Bug-bears, or Hob-goblins ?

2. If they are not real, why they are so often mention'd in Scripture, and why so many have dy'd for them under all Governments ?

3. If real, what they are, and how to be known, the same Thing being Treason at one Time, which is meritorious at another ?

4. How is it possible, that the People, in whom the Supreme Power is vested, can any way become Rebels against their own Creature, any more than Masters can be reckon'd Rebels against their own Servants ?

5. Whe-

5. Whether this Supreme Power be vested in all the People, or in the major Part of them ?

6. If in all, how any Thing can be done, which every individual Person does not agree to ?

7. If in the major Part, by what original Law or Contract, the minor Part come to be subordinate to the major ?

8. Whether the Hazard of the Success, and the certain Mischiefs attending all Attempts to alter Governments, be not much greater than the Benefits propos'd to be reap'd by it ?

F I N I S.



2
t

e

,

l

o

l

e

i

i

o

o

i

r